WORLD CHRISTIAN ENCYCLOPEDIA

A comparative study of churches and religions in the modern world
AD 1900–2000

EDITED BY

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EXHIBIT 4

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particular church. In Roman Catholic usage (as e.g. in Vatican II documents), the universal church as organized in a particular diocese; the diocesan church; sometimes called the local church.

Partners in Mission. A scheme within the Anglican Communion whereby an autonomous church invites a number of sister churches or provinces to confer with it on discharging its mission in its own locality.

part-time worker. A recognized or accredited church worker whose main work is Christian ministry but who is also engaged in part-time secular work for his livelihood; in contrast to spare-time or full-time workers.

pasaka, pasika (Shona and other African languages). Passover, Easter communion service in certain African indigenous churches, attracting scores of thousands of members.

Paschal communicants. Roman Catholic Easter communicants (qv); all who actually take communion at Easter over a 4-week period.

pascalisants (French). See Paschal communicants.

passover. Annual Jewish religious festival commemorating deliverance from Egypt; for Christians, symbolic of Christ's atonement for sin.

pastor. A clergyman, priest or minister responsible for the cure of souls.

pastoral centres. In Roman Catholic usage, parishes, quasi-parishes, mission stations and a few other categories. World totals (1976): 322,887 centres (200,116 parishes and quasi-parishes, 83,380 mission stations, 39,391 other centres), being an increase from 297,046 in 1973.

pastoral council. In Roman Catholic usage, a diocesan, or a nation-wide, council of bishops, priests, religious and laity.

pastoral region. See apostolic region.

pastoral reorganization. An updating or modernizing rearrangement of traditional jurisdictions in the Roman Catholic Church in a country, in the interests of more realism, better pastoral care, new urban situations, etc.

pastoralia. The study of pastoral work in the church.

pastors' conferences. Protestant conferences for pastors and clergy in developing countries, held frequently, under sponsorship of World Vision.

patriarch. The supreme bishop of an autocephalous church, especially Catholic or Orthodox.

patriarchal diocese. A diocese administered by a patriarch.

patriarchal exarchate (symbol PE). The jurisdiction of an exarch under a patriarch.

patriarchal vicariate (symbol VP). A vicariate, usually in another city, of one of the traditional patriarchates. Total (1975): 12 Roman Catholic.

patriarchate. The office, dignity, jurisdiction, province, or see of a patriarch. Global total: (1980) 31 traditional Catholic (13) and Orthodox (18) patriarchates, and over 100 more of recent establishment and unsupported historical claim.

Patristics. Patrology (qv).

patrology. The science or scientific study of the teachings of the Fathers of the Church, defined as in the West all Christian writers up to Gregory the Great (died 604), and in the East to John Damascene (died 749).

peak publishers. In Jehovah's Witnesses' usage, the maximum number of publishers (qv) in action in any given year.

pedobaptist. Pedobaptist churches baptize children and infants of Christian families because they believe that in doing so they are faithful to the teaching and practice of Christ and his apostles and of the Church from the earliest times; they do not receive or give any second baptism, since baptism is by its very nature unrepeatable; they respect the convictions of fellow-Christians in the Baptist traditions (baptizing adults only) and desire fellowships and unity with them.

Pedobaptists. Christians in traditions that baptize infants. Global total: (1970) 1,041,265,000, (1980) 1,217,519,000, (1985) 1,311,851,000; i.e. 92% of global church membership. Some 3.3% of these are doubly-affiliated, i.e. also members of non-Pedobaptist churches and traditions.

penetration. The extent of evangelization into a people's or region's culture and life, usually overcoming difficulties or resistance or opposition.

Pentecost. Christian festival on the 7th Sunday after Easter commemorating descent of the Holy Spirit; called Pentecost by Roman Catholics, Whitsunday by Anglicans and others.

Pentecostal. With a capital 'P', the noun or adjective distinct Pentecostal denomination.

pentecostal. With a small 'p', the noun or adjective refers here to charismatic Christians (1) still within mainline non-Pentecostal denominations, and (2) those in Non-White indigenous pentecostal denominations.

Pentecostal Apostolics. Pentecostals differing from other Pentecostals in stress on complex hierarchy of living apostles, prophets and other charismatic officials. Global membership, including Non-White indigenous bodies: (1970) 77 denominations with 10,607 churches and 1,192,900 adult members; total community (1970) 2,402,200, (1980) 3,719,900, (1985) 4,455,100.

Pentecostal World Conference (PWC). The major Pentecostal world communion, mainly a triennial conference (since 1947) with minimal continuity. Global constituency: (1980) 25,155,400 total community.

Pentecostalism. A Christian confession or ecclesiastical tradition holding the distinctive teaching that all Christians should seek a post-conversion religious experience called the Baptism with the Holy Spirit, and that a Spirit-baptized believer may receive one or more of the supernatural gifts known in the Early Church: instantaneous sanctification, the ability to prophesy, practice divine healing, speak in tongues (glossolalia), or interpret tongues.

PENTECOSTALS. In the *orante* (praying) position (France).

Pentecostals. Followers of Pentecostalism (qv), a major world tradition originating around 1900. Global membership in all Pentecostal and pentecostal denominations (including Non-White indigenous: (1970) 36,794,000, (1980) 51,167,200 in 1,240 denominations, (1985) 58,999,900.

Pentecostals: Oneness (Jesus only). See Oneness-Pentecostals.

Pentecostals: 2-crisis-experience. See Baptistic-Pentecostals.

Pentecostals: 3-crisis-experience. See Holiness-Pentecostals.

Pentecostals: 4-crisis-experience. See Perfectionist-Pentecostals.

Pentecostal-charismatics. A blanket term for all Pentecostals, pentecostals, neo-pentecostals, and charismatics (qv). Global totals (1980): (a) active regularly-involved persons, 62,200,000; (b) all persons professing or claiming to be Pentecostal-charismatics, over 100 million worldwide.

people. (1) A collection of persons who are linked by a common past or a common culture, or who have a common affinity for one another. (2) An ethnolinguistic people (qv) or ethnolinguistic sub-family.

people distance. Cultural distance (qv).

people group. A people (qv).

people movement. A large-scale movement to Christ and into the church by a fair proportion of a people, acting as a group and with a group decision.

people's palace. In Salvation Army usage, a moderately-priced hotel in Australia, New Zealand or France.

per capita. Per head, per person; usually used of some national attribute (GNP, etc) divided by the total population (men, women, children and infants).

per capita income. See national income per person.

percentage. A proportion in a hundred.

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The Oxford History of Christian Worship

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Pentecostal and Charismatic Worship

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The liturgy of Pentecostal churches and charismatic communities is deeply indebted to the nineteenth-century American Wesleyan Holiness tradition that focused on a "second blessing" of sanctifying grace upon believers. Because of Pentecostalism's origins in Holiness Christianity and its decades of cultural isolation, often but not always self-imposed, Pentecostal and charismatic worship for much of the twentieth century remained relatively unaffected by the fundamentalist-modernist controversy that was formative for American Protestant liberals and evangelicals. Despite Pentecostalism's partial assimilation into evangelicalism since the 1970s and charismatic Christianity's partial assimilation into the Protestant and Catholic mainstream since the 1960s, the tradition has remained a vital third force in American spirituality, and an explosive force in Christian spirituality throughout the world.

The Pentecostal Movement

Pentecostals have usually narrated their revival as beginning in Midwestern Holiness circles at the turn of the twentieth century through the career of Charles Fox Parham, and maturing at William J. Seymour's revival meetings at the Azusa Street Mission in Los Angeles in 1906. However, since the 1950s revisionist histories have suggested an older history reaching back into the nineteenth century. At any rate, it was at the Apostolic Faith Mission in Los Angeles that the movement gained the synthesis of features that continues to characterize it: "restorationism, revivalism, divine healing, sanctified holy living or a 'higher life,' and millenarianism"[1] The movement drew substantially from both black and white lower-class American church traditions, though racism, cultural inertia, and "upward mobility" have often kept Pentecostal denominations ethnically segregated.

While its most famous practice has been glossolalia or "speaking in tongues," in fact glossolalia predates the Pentecostal revival (e.g., in some nineteenth-century Wesleyan Holiness circles), and Pentecostalism has many distinctive features beyond this one. These are rooted in various strands of Protestantism. Pentecostalism reproduces specific Wesleyan convictions regarding Jesus Christ as savior, healer, baptizer with the Holy Spirit, and coming king, as well as the Wesleyan Holiness movement's vocabulary of baptism in the Holy Spirit and its dual focus on cleansing and power as two effects of the Spirit's work following justification and regeneration. Pentecostalism also draws on Reformed and Keswick convictions about atonement and sanctification (the latter emphasizing the strengthening of surrender to God, the filling with the Spirit it invites, and continued dependence on Christ for moral power); Pietist practices of prayer and faith-healing, restorationist primitivism, and Dispensational eschatology, as well as the black-church practices of its Azusa Street origins. However, even if the individual features of Pentecostal spirituality are precedented, its chroniclers contend that the combination is new.

More recent historical continuities notwithstanding, in Pentecostal remembrance the decisive historical influence has been the original apostolic church, particularly as depicted in the book of Acts. From their beginnings Pentecostals have idealized and imitated the Early Church as "Christ-centered, Spirit-dominated, and Word-based."[2] The movement took its name from a widespread conviction that its founding experience was an eschatological restoration of the presence of the Spirit of the original apostolic church that was increasingly lost in later centuries. Its signs and wonders and distinctive liturgical forms reflect that conviction. The charism of tongues is prominent in the movement not as an end in itself but as evidence of the baptism in the Holy Spirit promised in Peter's Pentecost sermon (Acts 2:38) and subsequently delivered to the ends of the earth (Acts 8:17, 10:4–45, 19:6).

Charismatic

At first Pentecostals formed strong sectarian communities, not least because of ostracism, although some, such as Foursquare Pentecostals, were ecumenically friendly. In the later charismatic revival (sometimes called the "second wave") Pentecostal practices crossed over into other communities and adapted to practically every Christian liturgical tradition. This history is conventionally dated to 1960, when Dennis Bennett, an Episcopal rector, announced his "baptism in the Holy Spirit" to his Los Angeles congregation. The church's subsequent trauma made national headlines.

In infiltrating non-Pentecostal communities, Pentecostal liturgical practices have both transformed and supplemented liturgical forms. Many charismatics (not all) report greater appreciation not only for Pentecostal practices, but for the traditional practices of their traditions. Charismatic movements have met with mixed receptions, the coolest from Southern Baptists and Missouri Synod Lutherans, the warmest from nondenominational independents.

A recent and influential movement in the tradition has found evidence of the Spirit's eschatological outpouring beyond Seymour's "baptism in the Holy Spirit with the necessary evidence of tongues." The Vineyard Christian Fellowship, founded by John Wimber, represents this "third wave" of Pentecostal spirituality, which focuses on "signs and wonders" of divine power—healing, prophecy, mercy, exorcism, and ecstasy—as manifestations of the immanent Kingdom of God.

Thus, while "little distinguishes Pentecostalism other than its spirituality,"[3] the special quality of Pentecostal spirituality has not only been decisive for the ecclesiastical traditions that formed around it, but has been transformative for adherents of nearly every ecclesiastical tradition of the church catholic. Far from being merely an existential movement or modern revival of mysticism, "the charismatic renewal is a prophetic renewal movement,"[4] calling all Christians to a whole way of faith and order, life and work. Its forcefulness has generated both division in local churches and denominations, especially early on, and ecumenical convergence among long estranged traditions and local fellowships, especially over time.

Pentecostal Liturgical Features

The variety of Pentecostal ceremonial forms makes description of "the typical Pentecostal liturgy" all but impossible, but many features of its distinct liturgies are widespread across the tradition.

The daily liturgy is a typical evangelical Protestant pattern of extemporaneous family prayer and personal, Bible-centered devotional. The weekly liturgy features midweek meetings for Bible study, prayer, fellowship, and healing, a family evening event, and one or more distinctive Sunday services. In churches too large to accommodate all worshipers on Sunday morning, the traditional Sunday morning service may also be held Saturday or Sunday evening. The annual liturgy is sparse. Christmas and Easter are taken seriously, civil holidays are observed casually, and other Christian feasts and fasts (including Pentecost!) are usually neglected.[5] In the United States, Halloween is increasingly stripped of its occult features and celebrated as a harvest festival if at all. A Pentecostal's "lifetime liturgy" from birth to death centers on conversion in both typically Wesleyan and distinctly Pentecostal ways.

Sunday Corporate Worship

On the one hand, the whole service emphasizes the sovereign power, spontaneous presence, and personal mystical experience of Christ in the Holy Spirit. On the other hand, in part because of its premillennialism,[6] it recognizes the continued power of God's defeated enemies, Satan in particular, whom the worshiping church battles in spiritual warfare. Pentecostal worship thus secures and celebrates the healing—supernatural and natural, spiritual, social, psychological, and bodily—that God effects in the present dispensation. Key biblical texts for communicating the sense of Pentecostal worship are 2 Corinthians 3:17, "where the Spirit of the Lord is, there is freedom," and Galatians 5:1, "for freedom Christ has set us free."

While Pentecostals have well-defined liturgical forms and routinized services, they are suspicious of liturgical "ritualism." (Indeed, the ritualistic connotations of the word "liturgy" cause many Pentecostals to prefer the equivalent word "ceremony.") By ritualism Pentecostals usually mean loyalty to liturgical forms that are alien to the spirit of Pentecostal worship, seem to operate independently of personal faith, fail to support Pentecostal practices, resist creativity and experimentation, prove inflexible to adapting spontaneously during the worship event, promote congregational passivity, or divorce the physical from the spiritual.

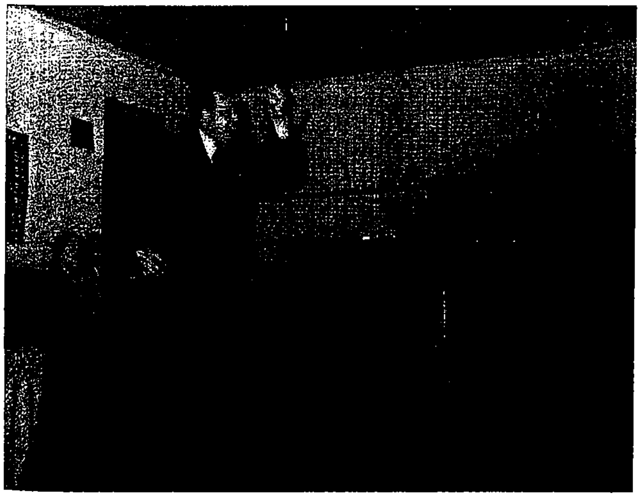
Pentecostal liturgy is thoroughly social as well as thoroughly personal. It stresses full congregational participation by the widespread charismatic empowering of the Holy Spirit, an empowering that breaks down boundaries among ethnicities, the genders, social classes, and clergy and laity. Yet while Pentecostals and charismatics have a reputation for disorder (and partly because the early reputation was sometimes well deserved), in fact church authorities typically exercise strong and even authoritarian pastoral and liturgical leadership to maintain communal order while encouraging congregational participation. The charisma of leadership is taken as seriously as the charismata of all the worshiping faithful. Where the pastor's role in noncharismatic traditions might be likened to a conductor (and in less happy cases, a soloist), in Pentecostal and charismatic liturgy it is closer to the leader of a jazz band. While men may dominate in political and liturgical leadership, women have also been prominent, especially in the movement's early days. In many Pentecostal polities all roles are formally open to women.

Architecture varies widely, not least because Pentecostals have a strong conviction that a church is people rather than buildings and prioritize building budgets accordingly. Nevertheless Pentecostal architecture tends to appropriate from Reformed and Baptist styles. Congregations often avoid traditional churchly language (preferring "lobby" to "narthex," "platform" and "stage" to "chancel"). Congregational attention focuses on a central lectern or pulpit, with the communion table in front or to one side, backed by a choir or praise band. The table may be removed during weeks without the Lord's supper. Where space permits there is often room between the pulpit and the first rows of pews or seats for prayer and healing with respondents to altar calls. Iconography is sparse or absent, though a cross or Bible verse may be prominent. Dress and conduct can be sacral (liturgical robes), formal (dresses and business suits in the West), or casual.

Yet verbal imagery and bodily movement suggest rich awareness of sacred space. Hands are often raised during times of praise, held when a congregation prays, and laid on or extended toward the objects of prayer. Worshipers experience the eschatological presence of God and God's cloud of witnesses as the Spirit fuses temporal and spatial horizons. God's presence transforms a primitive storefront church sanctuary into the heavenly throne room into which the nations are gathered and from which prophets and apostles are sent to proclaim the good news.

The Bible is formally and materially central as the living voice of God and the congregation's canonical authority. Even in services where biblical practice is less explicit, for instance where preaching is topical rather than expository, the Word norms the message. Likewise, where congregational prophesying, tongues, words of knowledge, and wisdom are prominent, all these things are tested with the canon that alone governs the universal church.

A typical Pentecostal service has three phases: "worship," sermon, and response. Services begin with neither silence, a prelude, nor a processional, but with conversation among the congregation interrupted by the call to worship. In the first phase, a



Preaching at a Pentecostal Church. Worship at a Cambria, Illinois, Pentecostal church in 1939. PRINTS AND PHOTOGRAPHS DIVISION, LIBRARY OF CONGRESS/ PHOTOGRAPH BY LEE RUSSELL "worship leader" leads the congregation in an extended introductory time of singing and participatory praise by introducing songs, inviting response, and leading in spontaneous prayer. Participants may rely on hymnals, overheads, slides, or often memory alone. Though an outline is generally developed in advance, the leader adjusts the liturgy to the demands and opportunities of the moment. He or she may call attention to particular themes and lyrics, repeat stanzas and choruses, initiate unplanned songs, pause for congregational prayer, call for applause or spoken praise to the Lord (sometimes in tongues), or interrupt to invite or offer prophetic words of knowledge. This part of the service may last anywhere from minutes to hours, lengthening especially outside the West.

The leader and congregation direct exuberant worship toward God. Worshipers may express themselves with raised hands, applause, laughter, cheering, open displays of emotion, calls and responses reminiscent of the black church tradition, and standing and moving individually and corporately during times of praise and prayer. These acts may be spontaneous or directed. So long as they seem to edify worshipers personally or collectively and do not become disruptive to congregational order, they are understood as movements of the Holy Spirit.

The sung liturgy ends with a pastoral welcome (the pastor's first official act), a meditation and prayer rather like a collect that draws together the time just passed and points forward to the sermon, a call to greeting, intercessory prayer as a body or in small groups, announcements, and an offering.

Either within the "worship time" (that is, the sung liturgy; the charismatic renewal seems responsible for defining worship in terms of music) or soon afterward often comes an interval of ecstatic charismatic "utterances": praying and sometimes singing in tongues, speaking in tongues, interpretation, and intercession. Pentecostals distinguish between "praying in tongues" and "speaking in tongues." Both are regulated by Paul's call to the Corinthians that "all things be done decently and in order" (1 Cor. 14:40), but in different ways. The former is devotional in nature, the latter prophetic.

Prayer in tongues is directed to God alone. It may be private or public, individual or corporate, spoken or sung. It need not be accompanied by interpretation, but it must not be disruptive (for instance, interrupting a sermon).

Speaking in tongues happens individually, but it is directed to the whole gathering. One worshiper speaks with the gift of tongues, rarely in a human tongue unknown to him or her (for instance, a Chinese speaking Hebrew) or more commonly in an "angelic" tongue unknown to anyone. Then the congregation waits until another, with the gift of interpretation, rises to interpret the word in the language of the congregation. All, particularly those with the spiritual gift of discernment, then weigh the message to confirm its prophetic content and thus its authority. It must be materially biblical, authored by the Holy Spirit, spoken in the Holy Spirit, and/or acknowledged as such by those with discernment. The whole process is a harmonious interplay of spiritual gifts (1 Cor. 12–14) aimed at edifying the body of Christ.

In the second phase, a long and dynamic sermon follows the time of praise and prayer. Strong doctrines of both inspiration and illumination guide both the preacher and the congregation in their biblical interpretation, both in prior study and in delivery. Whether the message is focused exegetically, morally, or topically, the goals are evangelism, edification, and revival. A Pentecostal preacher "does not make a speech, but presents a challenge."[7] Vibrant congregational responses, in changed lives even if not in visibly enthusiastic reception, confirm homiletical success. Messages may be punctuated with applause, songs, and other practices.

The liturgical consummation of a service is a call to commitment or recommitment, often delivered as the conclusion of the sermon. This third phase serves the goals of personal and congregational repentance and revival. Pentecostals adapt the classical evangelical "altar call" as a time for people to come forward who need not just salvation, but also baptism in the Holy Spirit, deliverance and liberation, healing, and intercessory prayer. Some Pentecostals practice foot washing as a sign of humble recommitment to all others.[8] Pentecostals also adapt the Lord's supper as a time of rededication to Christ. Practiced occasionally, it often uses crackers and grape juice (at least in the West) and is accompanied by congregational singing. Habits vary widely. An "open table" that invites all to participate is typical. Pentecostals may have either a "Zwinglian" theology that takes the Lord's supper as a mere commemoration of Christ's atoning death or a more sacramental account of eucharist.[9] Either way, they understand the rite as a means of powerful divine presence and saving work.

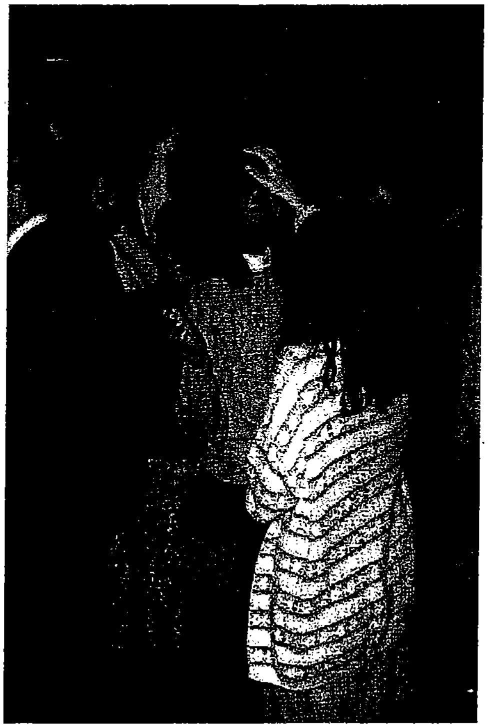
Whether or not the ministry that follows these times of recommitment is still considered part of the service, it too may last anywhere from minutes to hours. It is an intense time to begin what Orthodox Christians call "the liturgy after the liturgy," in which disciples immediately take up the service's divine power, word, and gifts in ministry. The formal liturgy signifies and empowers congregational ministry around the altar and beyond the sanctuary throughout the coming week. "Going" in mission and mercy ministry is taken as seriously as "gathering" in worship.

Small Group Worship

Midweek gatherings of small groups are important in Pentecostal and charismatic communities. They may meet in homes or church classrooms. They are structured similarly to Sunday liturgies, but with briefer and more intimate introductory singing, "teaching" (usually Bible study) rather than "preaching," extended intercessory prayer and spiritual warfare (prayer and prophecy against powers and principalities and the devil, sometimes including exorcism), accountability and recovery, and general fellowship. Like the Sunday liturgy, they express the essentially social as well as personal character of Pentecostal life.

The Liturgical Lifetime

Worship services, children's catechesis, retreats, and small group activities all aim to take, remember, and build on the basic steps in Pentecostal life passages. Like evangelical Wesleyans, Pentecostals center their stories on the personal experience of conversion, also called salvation or new birth. This is signified but not accomplished by baptism, which is administered to new believers rather than infants or young children, often but not necessarily in the context of Sunday worship services. (Pentecostals refer to "water baptism" in



Laying on of hands. A worship service of the Elim Pentecostal Church. The Elim movement began in 1915 in the United Kingdom but quickly spread abroad. The largest church in the movement is Kensington Temple in London. PHOTOGRAPH BY DAVID BUTCHER/ ART DIRECTORS AND TRIP order to distinguish it from "Spirit baptism.") Like "Second Blessing" Holiness Christians, Pentecostals understand conversion to be only the first of several decisive steps of transformation. The second most significant step is a "baptism in the Holy Spirit," an "openness to the presence and power of the Spirit" that empowers full Pentecostal spirituality.[10] Spirit baptism is accompanied and evidenced by the gift of tongues, which are then practiced in personal devotion, intercession, spiritual warfare, and assembled worship. But Spirit baptism is understood to yield further fruit in sanctification, assurance, other gifts, and spiritual maturity. In "third wave" communities Spirit baptism is less prominent than spiritual gifting in general, and tongues less prominent than signs and wonders in general.

Though Pentecostals often reject the formal category of sacrament, the various spiritual and liturgical practices of Pentecostal life demonstrate a conviction that God works powerfully in physical events. This lends a sacramental sensibility to the tradition and to its rites of baby dedication, intercessory prayer, healing, exorcism, confession and conversion, communion, water baptism, Spirit baptism, ordination, foot washing, renewal, and marriage. All these are outward signs of inward grace, by which God bestows salvation.

Charismatic Liturgical Features

Charismatic renewal has entered and found some acceptance in practically every liturgical tradition. Its characteristic themes match the themes of Pentecostalism: hunger for and acknowledgement of Christ's presence in the Holy Spirit, signs of God's redemptive power, and joyful praise.

The renewal is legitimately labeled charismatic in understanding itself as a Spirit-driven prophetic movement aimed at renewing churches by restoring neglected gifts to their rightful places in community life. Yet in this context the label has the unfortunate connotation of describing only "enthusiastic" practices as gifts of the Holy Spirit, seemingly relegating traditional practices of word and sacraments, and even the church itself, to the "uncharismatic." Identifying charism with enthusiasm plays precisely into the kinds of abuses—abuses by both enthusiasts and antienthusiasts—that Paul's charismatic theology opposes.

Because the charismatic renewal came to fellowships that already had established liturgies, it presented a challenge to church order in ways Pentecostalism had not. Broadly speaking, charismatic liturgy reflects a synthesis of Pentecostal practices and other communities' liturgical practices. The combination is not merely an incorporation of the one into the other, because Pentecostal practices are rooted in a Wesleyan Holiness tradition that may be foreign or even hostile to other traditions. For instance, Lutheran and (North American) Baptist communities appropriate Pentecostal practices much more critically than Methodist, Presbyterian, Anglican, Catholic, and Orthodox communities. Which Pentecostal practices are appropriated, how they are redefined and appropriated, and what practices they displace are matters negotiated in each tradition.

Charismatic liturgical patterns generally honor the basic framework of the sponsoring traditions, modifying and supplementing them rather than replacing them. Charismatics have exerted the most pressure for modifying prior liturgical traditions in several ways.

First, charismatic stress on personal conversion as a decisive moment in one's liturgical lifetime pressures Augustinian sacramental practices. First, it highlights discrepancies between God's supposed work in the sacraments and its existential and ethical appropriation in the believer's life. Second, "Spirit baptism" suggests a moment of transformation after conversion that does not yet clearly have a sacramental sign. (The closest analogue would seem to be ordination, not water baptism nor confirmation.) Positive consequences of this pressure include renewal of faith, hope, and love among those who describe their former lives as "cold" or "dead," checks on formalism, greater zeal for evangelism, and a rediscovery of the roles of laity in the life of their communities. Negative consequences include charges and fears of elitism among charismatics, insecurity among noncharismatics, and privileging of existential over sacramental speech.

A related challenge concerns charismatic leadership. Charismatic renewal can build spiritual hierarchies that may interfere with or even contradict formal hierarchies. If Spirit baptism is an anointing to service and leadership that comes sovereignly irrespective of ordination, then it presses liturgies that have long restricted rites of healing, exorcism, ordination, proclamation, or eucharistic presidency to ordained clergy.

Second, charismatics have reconciled the spiritual, local ecumenism of classical Pentecostalism with the formal, structural ecumenism of the ecumenical movement, to which Pentecostals have generally been hostile. Cooperation, friendship, and community among charismatics of different traditions have broken down barriers to visible unity, and this has softened liturgical as well as doctrinal and political battle lines at both the local and global levels. This has not always mollified ecumenists who regard charismatic convergence as a surrender to spiritualism and experientialism. Yet it has reinforced the trend of liturgical appropriation and cooperation across traditions that has characterized liturgical reform over the last half century.

Third, charismatics press traditional liturgies with their habits of spontaneous and expressive praise. (In Latin America, for instance, charismatics are sometimes known pejoratively as "allelulias.") On the one hand, both charismatic inroads and the inculturation of Orthodox, Catholic, and Protestant liturgies in African, Latin American, and Asian contexts have demonstrated that the charismatic worship style is profoundly compatible with most traditional liturgical structures. On the other hand, charismatic styles may be much more threatening to the cultures of local congregations, both Western and non-Western.

Thus it is not so surprising that traditions loyal to a universal, fixed liturgy have reportedly been more successful at incorporating charismatic practices, for instance in the eucharist and in litanies of specific intercession, than churches with "free" liturgies habituated to the local culture. Charismatic renewal demonstrates that locally free liturgies may be constrictive as well as liberating, and denominationally fixed liturgies may be liberating as well as constrictive.

Still, in the decades since the charismatic renewal began, initial disruptions, early confrontations, and splits in many congregations have gradually given way to toleration and even welcome of a contingent of members who raise hands, applaud the Lord, whisper in tongues, stand spontaneously, prefer choruses to formal hymns, and speak of baptism by the Holy Spirit. Their presence spreads other habits of expression, participation, and informality throughout their congregations. This is true in both free and fixed liturgical traditions.

At supplementary gatherings, charismatic worship patterns are more pronounced and distinctively Pentecostal. These take forms such as midweek small group meetings, charismatic worship services, Sunday school classes, revival meetings and harvest festivals, and chapels in charismatic institutions and covenanted communities. There worshipers raise hands, speak in tongues, pray for healing, preach forcefully, prophesy, and wage spiritual warfare. Other charismatic liturgy takes place at the personal level, such as devotional Bible reading, private prayer in tongues, and witnessing in the workplace and marketplace.

Reliance on supplementary liturgies has the advantage of offering more opportunities for profound liturgical participation among laity accustomed to passive roles or token participation on Sundays. However, along with this comes the danger of marginalizing the congregational Sunday service and its special practices, which some charismatics may see as unimportant to the work of the Spirit. Since sacramental practices have long been concentrated in Sunday liturgies and practiced by the clergy, this raises the further problems of sundering churches' charismatic and sacramental life and divorcing the rites of the clergy from the work of the laity, and effectively withholding some spiritual gifts from other members of the body.

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Notes

[1]Daniel Albrecht, *Rites in the Spirit*, 35.

[2]Burgess and McGee, eds., *Dictionary of Pentecostal and Charismatic Movements*, "Preaching, a Pentecostal Perspective," by R. H. Hughes.

[3]Albrecht, 23–24.

[4]Kilian McDonnell, *Presence, Power, Praise*, 1:xix.

[5]Albrecht, 124.

[6]Donald Dayton, *Theological Roots of Pentecostalism*, 165.

[7]Roberto McAlister, from *A experiência Pentecostal—A base bíblica e teológica do Pentecostalismo*, cited in Richard Schaull and Waldo Cesar, *Pentecostalism and the Future of the Christian Churches: Promises, Limitations, Challenges* (Grand Rapids, Mich.: Eerdmans, 2000), 53.

[8]Burgess and McGee, *Dictionary*, "Ordinances, Pentecostal," by H. D. Hunter.

[9]Hunter, "Ordinances, Pentecostal."

[10]Albrecht, 125.